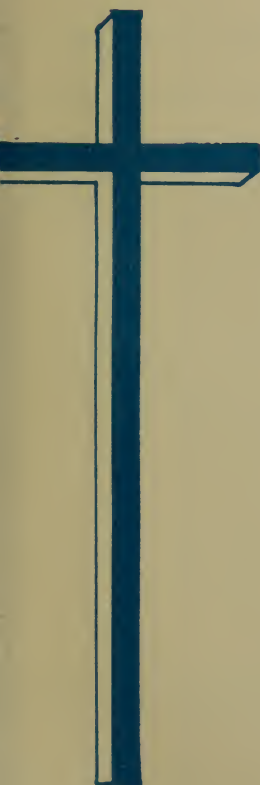


the Chaplain



Our Ministry to All



Reflections from Overseas *by James T. Cleland*



Parish Life Joins the Army *by Marilyn A. Lavin*



"The Unity We Seek" *by Seido Ogawa*



Why Don't Protestants Attend Chapel?
by Carl W. McGeehon

FEBRUARY 1957

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The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official cooperative agency representing 37 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel.

Subscription rates to civilians and chaplains not on active duty:
\$2.00 a year (6 issues); 35c a copy

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Vol. 14
February 1957
No. 1

CONTENTS

ARTICLES

THE AMERICAN CONCEPT OF SHARING	William O. Douglas	2
REFLECTIONS FROM OVERSEAS	James T. Cleland	3
CHAPLAINS FROM THE RANKS	F. F. Smart, Jr.	11
"THE UNITY WE SEEK"	Seido Ogawa	14
PI CHI SIGMA	Ann Timmerman	17
WHY DON'T PROTESTANTS ATTEND CHAPEL?	Carl W. McGeehon	19
PARISH LIFE JOINS THE ARMY	Marilyn A. Lavin	25

DEPARTMENTS

BOOKS	35
NEWS ROUNDUP	43

*All scripture quotations, unless otherwise designated,
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122 Maryland Avenue, NE, Washington 2, D.C.
Printed in the United States of America.

Member of The Associated Church Press

THE American Concept OF Sharing

BY WILLIAM O. DOUGLAS

*Associate Justice of the
U. S. Supreme Court*

This message comes from Justice Douglas in the interest of the 1957 "One Great Hour of Sharing"—the united appeal for overseas relief administered by Church World Service, 215 Fourth Ave., New York 3, N.Y.

"ONE Great Hour of Sharing" can demonstrate that we Americans accept foreign peoples as people, as part of the great common brotherhood of man.

When we help other people weather the storms of economic disaster, hunger and want, with no strings attached, we show them that we do not demand acceptance of our own values or conformity to our own way of life as a condition of our bounty.

That to me is the great significance of this "Hour."

When we give in this Christian manner to the peoples of the world, we help create a new unity out of the world's great diversities.

There are great civilizations in Asia which we can respect. A con-

viction of the truth of our own beliefs need not entail a conviction that all other beliefs are mistaken or inferior.

We recognized this great truth early in the history of our nation in the constitutional protection we gave to freedom of religion and freedom of expression. We should carry that same point of view into our relations with the Asians.

Present-day Asians come to their political and economic problems from a starting point in history that is different from our own. We therefore should not judge them by the extent to which they conform to our ideas and to our way of life.

We have no mandate to mold the lives of other people in our own image. The American Revolution established our right to follow our own course free from outside interference. The revolutions now taking place in Asia seek to establish the same right for the Asian nations.

Finally, we must not rely too heavily on a program of government-to-government aid. Too often the impression is left that there are strings attached to those grants or loans.

Aid on a people-to-people basis is more intimate and has less political implication. It is the handclasp of friendship; it is the smile that knows no barrier of race, language, or creed.

Chaplains may co-ordinate their programs with that of most participating churches by observing the 1957 "One Great Hour of Sharing" on March 31.



Reflections from Overseas

JAMES T. CLELAND

Dean of the Chapel, Duke University, Durham, North Carolina

■ Seen above with Chaplain Edwin L. Kirtley, then the Chaplain USAREUR, Dr. Cleland seems ready to say, "Let's go, boys!" . . . He was preparing to conduct religious retreats for chaplains at Berchtesgaden. . . . Here he shares with chaplains generally his reflections on the experience.

HAVING served technically as a "consultant, appointed for the purpose of conducting religious retreats for chaplains," in February 1956 in the European area, it has been suggested that I think aloud on paper about my reactions to this experience. It is a legitimate request and, despite my own aversion to writing, I am consenting to pen my afterthoughts, for better or for worse.

Lest it may seem another instance of academic impertinence for a civilian, from the ivory

tower of a campus, to write such an article after a ten-day stint with the Army, I say—at once—that I, even I, am well aware of the fact. In self-justification, let me offer two morsels of defense. I was brought up in the Kirk of Scotland, where the relation of church and state and, therefore, of the church and the armed forces, is more intimate and more accepted than in the U.S.A. So my Army duty was not entirely a new phenomenon in my thinking. In the second place, I was asked to

write this article by the editors of *THE CHAPLAIN*; I did not volunteer it. I hope that the reader will accept it, and me, on these terms.

My first contact with the Army left a most favorable impression. It was General Bolté who decided that I might be of some use to the chaplains after he was forced, in line of duty, to hear me make a speech in Washington. He led me, almost literally, by the hand through the maze of the Pentagon; since his retirement, he has kept in touch with me in friendly support.

General McAuliffe, in Heidelberg, gave me time, out of his busy schedule, to talk about the church in the Army. He quizzed me on what the line officers (if that is the correct designation) could do for the chaplains and what kind of report I was taking back to the U.S.A.

Colonel McPhail welcomed our civilian team to Berchtesgaden with wonted courtesy and a twinkling good humor.

I may have been fortunate in the commanding officers I met—I must have been!—but there seems to be a reservoir of good will to be drawn on there both by the chaplains and by the church at home.

The executive chaplains, in the Pentagon and at headquarters in Europe, were patient and efficient in their briefing of a novice. Chaplain Ryan showed concern for the success of the venture, and his assistants, for several hours,

answered questions and suggested areas for examination of which I had never thought. Chaplain Kirtley at Heidelberg, in an amazing two hours of explanation, overwhelmed and humbled me with his grasp of the over-all situation in Europe. The Chief Chaplain, USAREUR, has to be an archbishop plus: an earthly archangel with the patience of Job, the shrewdness of Satan, and the love of Jesus Christ, in an integrated harmony.

I am glad that the first assignment was on a Sunday at a base chapel. There one saw the military church, overseas, in an unthought-of light. The morning service was packed to the gunwales, yet only one person was in uniform. Sunday school was the noisy bustle, shining faces, and friendly anarchy of any Sunday school in rural America. The literature for distribution revealed that Lent was observed with preparation; that the World Day of Prayer was explained and celebrated with carefulness; that the men and women of the church were organized, physically and spiritually, and taught to grow, with foresight and faithfulness. There was a happy lack of sloppiness and a great deal of thoughtful expectation about that first Sunday's activities.

Berchtesgaden has been described in previous issues of *THE CHAPLAIN*. One has to grant that Hitler had an aesthetic sense,

whatever else may have been lacking—or present in too great abundance. When I found that Goering's garage had been transformed into a chapel, I was ready to write a sermon on "beating one's sword into a plowshare" (Isaiah 2:4 and Micah 4:3) until I remembered that Joel 3:10 recommended beating plowshares into swords. One must avoid being maudlin about the Religious Retreat House set in the majesty of the Bavarian Alps. Let me just say that I hope I may return to Berchtesgaden.

From this lengthy introduction, I hope you realize that this article is written in appreciation and in gratitude. If you do, I can now turn to some things that worried and puzzled me, and still do.

There are three areas where it seems to me that problems are being faced by our chaplains, problems not uncommon to the minister in the parish at home, but which have a unique significance or a peculiar twist (or both) in the ministry of the armed forces.

The first is the whole problem of ecumenicity, that awkward word filled with explosive power, both of God and of man. The Protestant chaplain is, for Army purposes, primarily Protestant and only secondarily Baptist, Episcopalian, Lutheran, and the like. He is theoretically attached to the army of God rather than to a denominational regiment. Yet

this ecumenical fact is more a reflection of practical considerations than the statement of an ecclesiastical attitude. The Protestant chaplain is looked on as a Protestant because—for Army purposes—he is not a Roman Catholic or a Jew. Protestant is a "portmanteau" word, into which is compressed all that is not Roman or Hebrew. This designation may ease the life of the Army clerks, who have enough of forms in triplicate, quintuplicate, and the like; but it is hardly an honest expression of reformed catholicity. A Protestant chaplain is ordained as a Congregationalist, a Disciple, a Presbyterian. He is still that when he retires from the armed forces, because there isn't anything else he easily can be.

This is not to say that the denominations merely tolerate one another in the Army. They are allies in a more genuine way than, say, the Americans and the Russians. But there are awkwardnesses and misunderstandings and embarrassments, which are reflections of home upbringing, denominational headquarters, and ecclesiastical bosses.

Shall a Baptist chaplain, who is in charge of the spiritual life of a thousand folk (and more) in one geographical unit, baptize the infant son of two nominal Methodists who request him to do so? Well, he did. He was asked to explain himself to his denominational overseers. He did. And he

still plans to baptize infants provided their parents are not Baptists. He is a Christian, but he is not really an "ecumaniac."

The one service that we could not have at the Protestant Chaplains' Retreat at Berchtesgaden was the celebration of the Lord's Supper. We were so sure that it would divide the surprising harmony of the group of over 120 chaplains that the issue was not even discussed. I do not criticize the silence. Yet I dare to hope, because a chaplain is forced to be more interdenominational than he would have to be in the States, that pioneer steps in real ecumenicity will be taken in the armed forces. There are the grassroots for active ecumenicity, and that is where the strength of the movement must lie.

I am glad that in 1957 THE CHAPLAIN is going to devote space to exploring the ecumenical nature of the chaplain's ministry. The World Council of Churches ought to be interested in this.

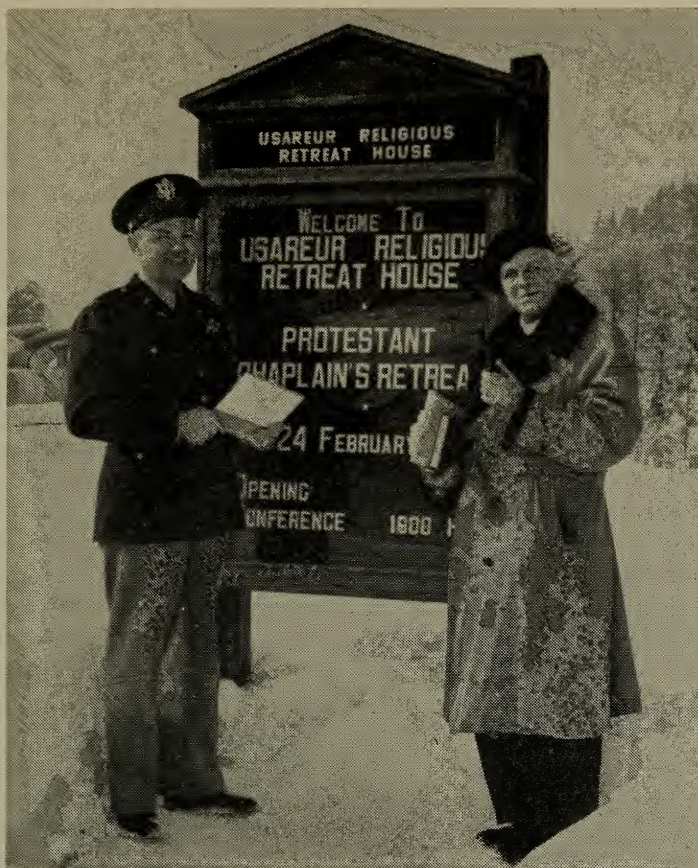
I have no solution to this interdenominational riddle, not even a tentative one. I am just aware that we can fool ourselves, certainly at home, with the label "Protestant" as applied to the chaplains of the Reformed tradition.

I am also aware that, beyond the administrative level, there is a functional expression of ecumenicity, perforce, in the armed services. Perhaps the chaplain

will be able to tell the church, from happy or bitter experience, that while tradition is good ballast, it is not always the best cargo.

Another type of problem revolves around the misused word "evangelistic." All preaching should be evangelistic: the proclamation and interpretation of the good news. This is the true denotation of the word. However, the usual connotation limits evangelism to the first bringing of the gospel to folk who have not really heard it. It signifies the initiating of religious interest rather than the solidifying of it. Its content is fundamentally in *kerygma*, the proclamation, rather than in *didaché*, the elucidation of the *kerygma*.

It has been my regular contention that the primary job of the normal 11:00 A.M. service on Sunday is *didaché*. The folk in the pew are at least nominal Christians; they have heard the Word and made some kind of response. The task of the pulpit is to define for them the Word and its ramifications in daily living. The primary place for proclamation *per se* is at street corners, in pool halls, in pastoral visitation, in counseling. Billy Graham is right in using a secular auditorium rather than a church building for his type of mission. Similarly, the Church of England has wisely distinguished the morning service on the Lord's Day from spiritual "commando



raids" on pubs at other, more opportune, times.

However, this situation does not entirely hold in the armed forces. While it is regrettable that only 52 per cent of those who go through induction centers indicate any religious affiliation, the numbers should not surprise us. Is it very different from the home percentage? However, in 1955 alone chaplains baptized 45,000 men and women, most of them between

the ages of 19 and 22. Why this response? I don't know. But I have one suggestion of an answer, gleaned from talks with Navy chaplains. There is so little to do in one's spare time on a ship at sea that the chaplain finds men attending his classes to pass the otherwise empty hours. The situation on land is hardly an exact parallel. Even so, the boy and girl in a foreign country do not have the diversions at hand that the

U.S.A. offers. Therefore they come to the base chapel; they participate in religious activities. Once again, there is a voluntarily captive audience upon which the chaplain may work. Here the *kerygma* may be heard as a new point of view, and heard by folk who have begun to do some thinking. Such thinking, at home or overseas, may lead to commitment. It is still my opinion that the "morning service," which may take place at any time in the day depending on the number of chapels to be served by one man, should not be the primary locale for the proclamation of the Word. This is the service to which committed Christians are wont to come, and the job here, in addition to the adoration of God, is instruction. But there is a great opportunity at other times for regularly recurring sessions of "evangelistic" services, and frequent classes in instruction with a view to baptism and church membership. Evangelism in the narrow sense, when its content is understood and its techniques are mastered, stands high on the chaplain's list of necessary things to be done.

A third problem is the spiritual nurture of the chaplain who has decided to make his service in the armed forces a lifetime career. His job is no longer the emergency of wartime, when one's ministry is dominated by the thought of

battle and evidenced in hospital visitation and graveside services. Some service in the forces is now a normal part of living for thousands of Americans; it is no longer an emergency project. The chaplain discharges the duties of a military parish almost as if he were at home in a civilian community. This is evidenced by the presence of dependents in the overseas chapel: women in church and youngsters in Sunday school. The American church, suburban and rural, has been transplanted to Germany and Japan, to France, and—wonderful to relate—to England.

Now, if he were at home, the padre could attend summer school and pastoral institutes and refresher courses to keep himself abreast of the stirring theological world. He would be aware of the interest in the Dead Sea Scrolls and the debates over their influence on the interpretation of Jesus. He would have heard of "demythologizing" (from Germany) and its effect on the trustworthiness of the Gospels. He might be fascinated by the resurgence of eschatology and its importance for the social mission of the church. Are these subjects not of equal interest and importance to the chaplain abroad?

To these, add professional courses and seminars on contemporary American thought, on the cause and status of communism, on the philosophy of history, on

the impact of atomic science on religion. Is the chaplain to be deprived of these stimuli to rumination?

It is the duty and privilege of the divinity schools to plan summer courses of the highest caliber in content, taught by the best theological faculty that can be assembled, pointed to the specific needs of chaplains. This will require expert liaison work between the Pentagon and the seminaries to plan the details of such an experiment. But it is a possible, a needed, and an exciting venture.

At the Divinity School of Duke University we are training hospital chaplains. The "Fourth Vocational Group," one of five which a B.D. senior must elect, is entitled "Chaplaincy: Hospital, Military, or Other." Thus far it is only "Hospital"; but, in describing the group, we had vision and saw what might be needed! It is needed.

In addition, the Offices of the Chiefs of Chaplains should consider the use of laymen of Christian commitment, experts in pure science, political science, psychology, and the like, to address the chaplains, assembled for that purpose, in and out of the U.S.A. It is my conviction that lasting inspiration does not come chiefly from pep talks or emotional preaching, but from sound teaching. The chaplain who would teach must be taught and re-taught. He should be given time

out, under orders, for spiritual refreshment of a mental kind.

There is another problem, which is not the chaplains' but ours at home. We in America just do not know enough about the chaplains and their work and our responsibility to them. There are all kinds of reasons for this ignorance:

There is the latent pacifism of many members of the clergy, which shies away from the armed forces.

There is the lay belief that the clergy in the chaplaincy must be inferior to those at home; otherwise, why would any minister remain in a boring sinecure like the Army?

There is the unwillingness to give up the idea that service in the forces for our sons is anything but a temporary annoyance.

There is the refusal of denominational boards to realize that the ministry to troops is as important as the staffing of churches in the U.S.A. (It would stagger the rank and file of one important denomination to know how few chaplains it has in Europe, or anywhere.) Yet this ministry to the forces is the church, our church, at work. It is as valid and as valuable as a parish in Massachusetts or North Carolina.

We at home do not know the truth about the devoted and worth-while work being done for our kith and kin overseas; we do

not know the needs, the worries, the anxieties of those who minister. Because we do not know, we do not care. Because we do not care, we are unlikely ever to know.

The General Commission on Chaplains might well concentrate for a year on the home front—so miscalled. We in the U.S.A. must know, in head and in heart, that Germany is the home front as much as Iowa or Tennessee. American boys are all over the world, and the "American" church is with them. This is no mission project any more, or any

less, than the First Methodist Church in any home community is. This is not an alien project, with a different gospel. This is the church, the one church, ministering to the needs of men.

I hope my pen has thanked the chaplains for what they are doing. I hope my raising of their problems is looked on as a sharing with them of my worried reflections. It is not that the job they do is poor; it is good. I want it to be better. And I would like to help, if I can, in making it better.

For "a World That Is Not Yet"

by Earl Frederick Adams

O Thou who art eternal and everlasting, the same yesterday, today, and forever, we pray for thy guidance as we engage together in the quest for truth and the pursuit of righteousness.

Bless, O Lord, our great nation, and grant that we may ever share in the fulfillment of the prayer of the ancient prophet that "justice may roll down as waters and righteousness as a mighty stream.

Correct us, O Lord, where we are wrong. Confirm us wherever we may be right. Grant us wisdom to distinguish thy will and courage to do it. Give to each of us a steadfast heart which no unworthy affection may drag down, a clear vision which cannot be warped away from truth, a firm loyalty which cannot be tempted aside.

As we have mastered nature, so that we might gain wealth, help us now to master the social relations of mankind that we may gain justice, peace, and a spirit of brotherhood.

Remind us that only the humble may house thee, only the pure in heart can see thee, only the merciful may know thee, only the brave can experience thee, and only the patient may serve thee truly.

Grant us a vision of the world that is not yet but ought to be, and in loyal observation to its appearing grant us the peace of those who strive in spirit and in truth. AMEN.

This prayer was offered by Dr. Adams shortly before his death.

See news item, page 48.

By F. F. SMART, JR.

Staff Chaplain, Military Sea Transportation Service, Atlantic Area

Chaplains FROM THE RANKS

THE prophet Micah envisioned a day when nations "shall beat their swords into plowshares, and their spears into pruning hooks." Although Micah's prediction has yet to become reality in this strife-torn world, his ideal of transforming the tools of war into the instruments of peace has in a sense found embodiment in the personnel of the Navy Chaplain Corps. For in the 20th century, men, no less than the weapons they employ, are themselves tools of warfare; and among the sea-going padres of the Chaplain Corps are many who have had previous enlisted experience as signalmen, combat air crewmen, machinist mates, and even—believe it or not—boatswain's mates.

Take for example the chaplains assigned to the Military

Sea Transportation Service, Atlantic Area, whose headquarters are located at the Brooklyn Army Terminal. There are 16 chaplains on the roster, 10 of whom have served as enlisted men in the Army, Navy, Air Force, or Marine Corps. If their total enlisted service is added up, it comes to the impressive figure of over 28 years. A survey of their enlisted records reveals a panoply of rates—a pharmacist mate, an Army sergeant, an Air Force staff

sergeant, a Marine private, two signalmen, and a boatswain's mate first class.

When Regular Navy Chaplain Richard R. Smith conducts a Character Education lecture - discussion for officers and men of the Military Department of the USNS *General R. E. Callan* (T-AP 139), he usually starts off with, "This



U. S. Navy Photo

■ Chaplain Richard R. Smith, USN, compares his Navy rate as a former enlisted man with his present status as a chaplain.

is the way the old 'Boats' sees it."

Or, when Naval Reserve Chaplain Johnnie L. Perry of the *Upshur* addresses his Sunday sermon to a congregation made up of Navy men and their families embarked for transportation to Mediterranean ports, he speaks out of a background of college and seminary training and, in addition, with a first-hand knowledge of the sailor's life gained from more than three years at sea spent on the signal bridge of attack transports during World War II.

And so it goes. Chaplains John D. Gould, Otto Schneider, and George E. Haroldsen bring to their ministry afloat an appreciation of the hazards of military flying.

Chaplains Keith M. McPherson and Daniel E. Huneycutt know the Marine Corps from having worn the Marine uniform. Parris Island and Quantico mean the same to them as to Marines all over the world.

Chaplain Marvest A. Lawson remembers the day when he spoke with the authority of an Army sergeant!

Out of this wealth of intensely practical experience has come a uniquely trained nucleus of young chaplains who have demonstrated the value of enlisted service as preparation for ministry in the Armed Forces.

In particular, the billet of ship's chaplain on board trans-

ports of the Military Sea Transportation Service has proved especially suitable for these enlisted chaplains as they minister to large numbers of embarked troops on their way overseas. For these chaplains themselves have been around. They know the score. They know when to encourage, when to "lower the boom," and how to gain the confidence of a man. They have been there themselves, at "boot camp," receiving station, barracks, squad bay, and crowded living compartment aboard ship. They have had to adjust to service life as enlisted men, to take orders, to learn and qualify for a rate, to prove themselves in battle.

In most cases their hard-won education has been the fruit of a long up-hill struggle which lasted from the day they first left the service until just before they received their commissions as officers and chaplains of the Navy. They have come back into the Navy with a sense of dedication and mission, seeking the privilege of serving God, our country, and their shipmates.

Micah would take heart if he were alive to behold their labors.

A detailed breakdown of the experience of the 10 chaplains appears on the opposite page.



LANT Chaplains Ex-enlisted

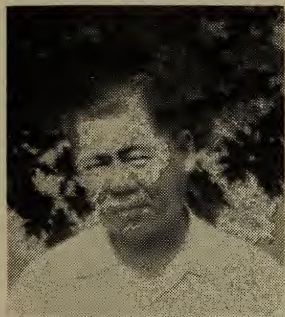
CHAPLAIN	BRANCH OF SERVICE	DENOMINATION	RANK	LENGTH OF ENLISTED SERVICE
1. LT John D. GOULD, CHC USN (later became Flight Officer—a wartime warrant rank which was reverted to M/SET, Army Air Forces)	Army	So. Baptist	PVT	2 yrs 5 mos
2. LT George E. HAROLDSEN, CHC USN	Army	Conservative Baptist	S/Sgt	3 yrs 4 mos
3. LT Richmond A. HANCOCK, CHC USNR	Navy	So. Baptist	Signalman Second Class	3 yrs
4. LTJG Johnnie L. PERRY, CHC USNR	Navy	So. Baptist	Signalman Second Class	3 yrs 3 mos
5. LTJG Richard R. SMITH, CHC USN	Navy	Methodist	Boatswain's Mate-First Class	5 yrs
6. LTJG Daniel E. HUNEYGUTT, CHC USNR	U. S. Marine Corps	So. Baptist	PFC	2 yrs 8 mos
7. LTJG Marvest S. LAWSON, CHC USNR (later 2nd LT, Infantry)	Army	Methodist	SGT	3 yrs 7 mos
8. LTJG Keith M. MacPHERSON, CHC USNR	U. S. Marine Corps	American Baptist	PFC	2 yrs
9. LTJG Raymond L. HUSTIN CHC USNR	Navy	Independent Fundamentalist Churches of America	PHM 3/c	3 yrs
10. LTJG Otto SCHNEIDER, CHC USNR	Navy	Congregational Christian	S 1/c	1 yr 8 mos

Detached from MSTSLANT in August was LTJG Marvin D. HOWARD, CHC USNR, who served in the Navy as a first class Machinist Mate!

"THE UNITY WE SEEK"

SEIDO OGAWA

Chairman, Faith and Order Study Group, Honolulu, Hawaii



The Rev. Mr. Ogawa was sent last summer by the churches of Honolulu to a consultation of leaders preparing for the North American Faith and Order Study Conference to be held at Oberlin College next September. At the invitation of Dr. Paul Minear, secretary for study and program, Mr. Ogawa opened the three-day consultation with the following thoughtful meditation on the theme of the coming conference.

ON THE level of ultimates, the unity of the church, the unity we seek, is commensurate with the nature of God, while the disunity of the church is rooted deeply in the very nature of man. Our strivings for a greater measure of manifest unity among the churches of Christ are related to the perfection of God on the one hand and to the facts of human nature on the other.

On the one hand, our efforts are always fragmentary and redundant, and we have no more assurance of success than that the imperfection of our very beings may somehow, in some mysterious and gratifying manner, attain unto the perfection of God. But underlying our poor efforts and, in a real sense, our helplessness, is the hope, which is not in us but

in God, that what by the very nature of human life is broken and wounded can by the will and love of God be joined together and healed.

The unity we seek is the unity which is of God, the unity which is God. Apart from the leading of his Spirit, we, no less than the Gentiles to whom Paul spoke, are aliens and "strangers to the covenants of promise, having no hope and without God in the world." But in Christ Jesus we who are set apart from each other as men and as churches can be brought nigh to each other, and the walls and partitions brought down, so that we may soberly confess that we have "all . . . sinned and fall short of the glory of God," which glory we so often sacrifice to our own.

In Christ is our hope that by the mercies of God we may be restored to wholeness and integrity of life, that as we attain a fundamental unity with God we shall also attain unity within and without ourselves.

The unity we seek is no less than a divine fellowship, of men with God, who is above, and of men with men in a fellowship of kindred minds which is *like* to that above. It is the fellowship to which Paul points when he says:

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon

the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord (Eph. 3:19-21).

The progressive realization of such a fellowship and unity requires us to understand with renewed vitality the threefold emphasis which Paul hammers at when he says:

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not



■ On the beautiful campus of Dickinson College, Carlisle, Pa., representatives of 16 regional study groups—from Honolulu to Saskatoon—met last August to consult with leaders of the World Council of Churches who are planning for the first Faith and Order Study Conference to be held in North America, scheduled for Sept. 3-10, 1957, at Oberlin College, Oberlin, Ohio.

counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. (II Cor. 5:18-20.)

To reconcile, as I understand it, is not to bring about a new relationship. It is to restore a relationship that once existed at the foundation of the world. It is not to create a new harmony, but to recapture an original and basic harmony that got shattered somewhere along the way. To reconcile is to get back to an underlying unity, to a condition of existence, a state of being, that is the very ground of our hopes and satisfactions. And, as I understand it, it

is on this level of our very being, and our very nature, that we look for divine illumination and divine healing.

ALMIGHTY GOD, in whom all hopes are realized and without whose approval no worthy end is ever achieved, draw nigh to us in our great need and help us here to do some worthy labor. We have come together in the faith that ours is an undertaking which is in accord with thy will. Make known to us the way we should go, that we may not fail to do thy will. Illumine for us the darkness through which we tread that we may keep the course and the faith; through Jesus Christ our Lord. *Amen.*



7HE ULTIMATE GOAL of the World Council of Churches and the ecumenical movement is that there may be only one Christian Church, but this is "a goal which is still far off and not to be reached quickly," [Dr. John Baillie] said.

"We should not for all time to come be divided into separate communions," the WCC president said. "But the road is long and there are arduous demands. . . . Unity will not be achieved easily."

"Efforts to heal divisions sometimes seem only to make them more serious." He spoke of the consequent bitterness and division sometimes caused by too hasty and summary attempts to achieve union.

Dr. Baillie said, however, that he felt that "perhaps we have heard too much about Christian patience in looking forward to the ultimate goal of the one Christian Church."

"If we have too much patience in the matter, reunion will be forced upon us before our minds are ready for it," he said.

"Our coming together should not come in untidy ways but as a result of Christian statesmanship and genuine theological thinking."

—WCC release reporting the annual meeting of the Friends of the World Council of Churches in New York City, Dec. 11

PI CHI SIGMA

BY ANN TIMMERMAN (A/1c)

Offutt Air Force Base, Nebraska

TO furnish one Christian life —this is the challenge we face daily! To live so that our lives reflect Christ to others! In the military service, as in other professions, it takes faith and love and discipline to answer this call. Pi Chi Sigma exists to help us live up to our Christian calling.

Of what importance, then, is Pi Chi Sigma to the Air Force, and what does the organization mean to its members?

In 1954 Chaplain Roy M. Terry, of Offutt AFB, became concerned about the lack of chapel activities for women who serve in the Air Force. Organizing a nucleus planning group, he met with representative Protestant WAF, and together they drafted the organizational structure of the WAF Protestant Chapel Society. However, feeling that a more meaningful name was called for, the committee decided to use Greek letters in place of the Eng-

lish abbreviation PCS. *Pi* represents "Protestant"; *Chi* symbolizes "Christ" at the center of our lives; and *Sigma* stands for "Society."

From that beginning in 1954, Pi Chi Sigma not only has continued to grow on Offutt but has spread to other SAC bases having WAF in residence. Requests for information have come from other Air Force commands. In order to provide for this growing interest, a conference was recently held to revise the original constitution and charter. The resulting documents were sent to Washington, and have now been approved by the U. S. Air Force for distribution to all Air Force bases having WAF on them.

What is the importance of Pi Chi Sigma to an Air Force base? Is it merely a social organization, or is social activity a secondary function? The society's primary functions are service and Chris-

tian fellowship. The service includes supporting the chapel program through regular attendance and active participation, teaching in Sunday classes and Daily Vacation Bible School, hospital visitation, meeting and orienting new WAF to the base, and working on joint projects with the Protestant Airmen's League. The society also co-operates closely with the Lisieux Catholic WAF Society. And of great importance is the fellowship gained through association with other members in a warm and enduring bond.

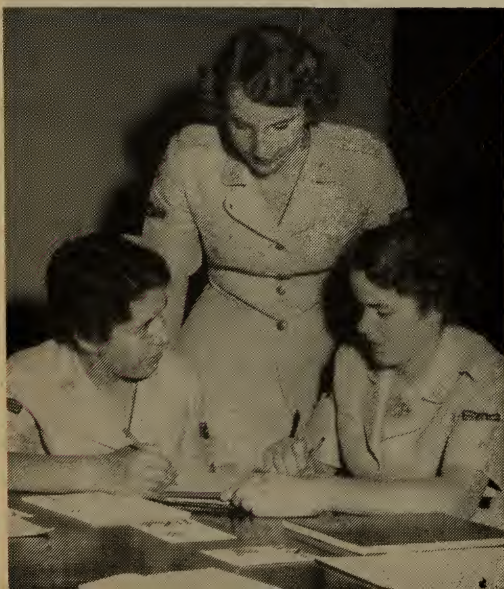
What does Pi Chi Sigma mean to its members? To those engaged in church activities before entering the service, it provides a continuation of spiritual growth and participation for the individual. For those women who, for various

reasons, had never become active members in young people's or women's groups, the society is an introduction to the Christian fellowship found in church association. Many of the women's families have said how comforted they feel that their daughters' spiritual opportunities need not cease.

Pi Chi Sigma members are found working in every squadron. You will know them as conscientious, dependable workers, volunteering their time for the extra jobs that must be done. Many have been selected as "airman of the month," taking pride in the wearing of the Air Force uniform.

The Pi Chi Sigma member knows why she entered the military service and conducts her Air Force life with maturity and forethought. The Pi Chi pledge is a vital element in her life:

"This day I will dedicate my heart as a temple wherein thy light shall shine, lighting the path of personal living and the path of service to my fellow men wherein I may prove myself worthy of the love of God."



■ Officers of the Offutt AFB chapter of Pi Chi Sigma Protestant WAF Society are here seen planning programs.

Why Don't Protestants Attend Chapel?

CARL W. MCGEEHON

*Assistant Staff Chaplain,
Air University,
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Maxwell Air Force Base, Alabama*

WHY don't Protestants attend chapel like the Catholics?" This question is heard frequently by Protestant chaplains. It is prompted by a common scene around a military chapel Sunday morning. A few dozen Protestant worshipers wait outside the chapel for the conclusion of the Mass. The doors open, and out pour several score or several hundred Roman Catholic worshipers. As the Protestants slip in to take their places, the contrast between the well-filled pews of the previous hour and the sparsely occupied

places of the Protestant service is unmistakable. No wonder Protestants—chaplains and laymen alike—ask why.

The answer to this question, as well as positive steps to improve chapel attendance, must grow out of an appraisal of certain factors inherent in the military situation.

For instance, approximate figures of religious preference on a typical military installation might read: Protestants, 65 per cent; Roman Catholic, 30 per cent; Jewish, 2½ per cent; no religious affiliation, 2½ per cent. Only by default, however, is 65 per cent Protestant. Men who are neither Roman Catholic nor Jewish usually take it for granted that they are Protestant. They indicate this preference even though they have no denominational leanings or loyalties, nor the slightest idea which church they are staying away from. Of the Protestants who make up the 65 per cent, only a relatively small portion may be church members or have behind them a solid church heritage. If all Protestants in the armed forces who are church members were to attend chapel regularly, attendance would not increase phenomenally. It is not reasonable, therefore, to expect Protestant chapel attendance to be equal to, or greater than, Catholic attendance simply because a larger number of personnel have indicated a Protestant preference.

Second, the fact must be taken

into account that church attendance is not mandatory in Protestant church life. Less emphasis is put upon this aspect of the Christian life than in the Roman Catholic Church. Protestant young men between the ages of 18 and 30, whether in the military or civilian community, are not noted for church attendance. It has been estimated that on an average Sunday 30 per cent of the Protestant church membership is in attendance at worship. Few churches can boast that their young people of the military age group are better represented in attendance than the middle-age or older-folk group. We may hope, but we cannot reasonably expect, that young men in military service will be more regular in chapel attendance than they were in their civilian churches.

Again, many of the normal social pressures that stimulate church attendance are lacking in military life. Family custom, parental example, friends' insistence—all these factors which are present in the civilian community are absent in the chapel situation. No card or church bulletin is likely to be received in the mail noting that the individual was missed at chapel. No pastoral calls will be made to inquire why one has not been seen at chapel recently. Even the age-old inducement that a certain young lady will likely be at church fails here.

Another significant factor af-

fecting attendance at Protestant chapel services is the lack of familiar forms of worship. A Protestant chaplain is expected to conduct a "General Protestant Service." It would be strange indeed if the ecclesiastical, liturgical, and theological background of the chaplain were not reflected in his service. To a man who is accustomed to a dignified and liturgical form of worship an informal service leaves much to be desired. Contrariwise, the man who comes from a denomination that holds informal services is not likely to be impressed or satisfied with the attempts of the chaplain to instill reverence and dignity into the service by means of liturgy. Few men will be loyal in chapel attendance if the form of service does not meet their spiritual needs.

Even more pertinent than the form of worship is the type of sermon presented by the chaplain. Military personnel accustomed to evangelistic or doctrinal sermons may not be impressed by the chaplain who stresses Christian conduct and ethics. Or if the worshiper has learned to expect a logical and thoughtful presentation of Christian truth, he may fail to be inspired by sermons that tend to be bombastic and revivalistic.

This situation is further complicated by a rotary system of preaching which is in effect at many chapels. Four chaplains, for

instance, divide two services among them, so that the worshipping congregation can never be sure who is to preach. While it is recognized that the worshiper supposedly attends chapel to worship God rather than listen to the preacher, the fact that one chaplain may be a more acceptable preacher than another cannot be discounted.

Protestant military chaplains as a group are not noted for homiletic excellence, as most chaplains themselves would readily acknowledge. The common complaint of chaplains is lack of opportunity for adequate sermonic preparation. In the pastorate the preacher ordinarily allots four or five mornings each week to the preparation of one or two sermons. In the chaplaincy such safeguarded time is not available. Character Guidance and orientation lectures, staff meetings, counseling, councils, and committee meetings make such demands on the chaplain's time that sermonic preparation is often hasty and superficial. Few chaplains admit to doing their best preaching in military service. Military personnel are not attracted by "warmed-over" sermons. This is a serious matter inasmuch as the sermon—rightly or wrongly—is usually considered the center of the Protestant worship service.

Church attendance and church loyalty are ordinarily stimulated by an organization that welds the

members together into a cohesive unity. Such an organization—the local church—gives a sense of "belongingness." In the military chapel situation there is no organization a man can join. He feels no sense of responsibility for the success or failure of the chapel program.

The normal chapel affords few opportunities for the exercise of leadership. Except for the choir, ushers, and teachers in a Sunday school, most worshipers play a passive role. Closely allied with this is the fact that while the chaplain normally emphasizes the obligation for Christian service, the chapel provides little opportunity for translating this principle into action.

In Protestant churches an aggressive social life is usually an important part of the total program. Only in exceptional cases is the chaplain able to carry on a satisfactory social program. One limiting factor is the large percentage of males in the military population; another is the lack of physical facilities.

The chapel of the familiar cantonment type was admirably suited to the needs of World War II military service. Few families accompanied men in uniform; or, if they did, they lived some distance from the installation. Today the need is for more than a place of worship. Religious education, social, fellowship, and recreational facilities are needed.

Many chapels are remodeled barracks or dining halls, which, while they reflect the initiative and ingenuity of the chaplains, leave much to be desired.

Protestant chapel attendance, particularly in the ZI, is affected by the proximity of civilian churches. An unmarried man may attend a church of his choice. He is likely to find a familiar atmosphere and a warm welcome. In addition, he can get away from military life for a few hours and discover an outlet for his social inclinations. Married personnel, especially those living off base, are reluctant to return to the installation for religious worship when civilian churches are near at hand. And more important, the family is likely to find the total church program, including social life and religious training, superior to that which the chapel has to offer. Chaplains need not feel they are competing with the neighborhood churches, but this situation should make them awake to their own opportunities to adjust their programs to meet the changing needs of military personnel.

Added together, these factors present a discouraging picture of Protestant chapel attendance. The wonder is, not that so few attend chapel, but that so many do! The truth is Protestants *do* attend chapel and in surprising numbers. Whether they attend as well as their civilian counterparts has

never yet been determined.

Chaplains stationed overseas in areas where no English-speaking churches are available are usually encouraged by the number of people who participate in the chapel program. Those who attend chapel, whether overseas or in the ZI, do so with a minimum of externally applied pressures. And what chaplain has not been impressed with the dedication, the unselfish devotion, and the quality of the spiritual life of those upon whom he depends to carry on the chapel program?

IN VIEW of these forces which militate in larger or lesser degree against attendance at worship, what can be done to strengthen the chapel program?

1. To start with the chaplain himself and his homiletic efforts, a policy of safeguarding at least the equivalent of two working days each week for sermonic preparation would be most helpful. And in connection with this, the practice of providing every chaplain with an opportunity to conduct his own service regularly has much to recommend it.

2. The possibility of establishing a chapel organization of Protestant personnel needs to be explored. A membership made up of professing Christians on an affiliate basis, who still retain active membership in a home church,

such as is often done in a college church, is a possibility.

3. Whether in connection with such an organization or apart from it, the opportunity for the exercise of lay leadership needs to be expanded. So also does the opportunity for the expression of Christian service and stewardship. The cultivation of a sense of loyalty to and responsibility for the chapel program rests almost solely on the shoulders of the individual chaplain. His initiative, imagination, vision, alertness, and leadership are the tools at his disposal.

4. The pressing need for more adequate physical facilities for worship, religious education, recreation, and social programs is too well known to require comment.

5. The interest, loyalty, and leadership of military personnel and their families who have found a church home in the community are usually considered lost to the chapel. Must this necessarily be true? Could they not be appealed to on the basis of missionary service to participate in various phases of the chapel program? Without disturbing in the least their local and denominational affiliation, these people could participate in youth groups, religious education, chapel guilds, and other activities.

6. To what extent have chaplains utilized and profited by the

materials and methods suggested by their own and other denominational agencies? In the area of men's work and youth activities most of our denominations have furnished splendid leadership. Many of these ideas and plans are capable of adaptation among military personnel. And they give some promise of pointing the direction for dealing with the group that is most difficult to reach— young unmarried men.

7. A larger problem concerns the resurgence of interest in the church and religion which is so widespread in our nation. Has this resurgence affected military people to an appreciable degree? If not, why not? And how can the chaplain relate his people to it effectively? Ways and means of accomplishing this are worthy of careful investigation.

IN THE LAST analysis, the problem of chapel attendance must be met by strengthening the chaplain's spiritual ministry. Resources for this are found in three areas: (1) within the chaplain himself (his vision, initiative, and leadership); (2) within the military framework, which recognizes the importance of a religious ministry; and (3) within denominational and interdenominational agencies, which can give guidance and direction. These resources enable the chaplain to deal with the problem but as a challenge.



■ Chaplain (Maj.) Harmon D. Moore receives the Army Commendation Ribbon with Medal Pendant from General Ruggles, Commanding General, Yukon Command. The award was given for the development and operation of the chapel center at Fort Monroe, Va., and the preparation of a 75-page *Chapel Center Manual* under supervision of the Second Army Chaplain, Col. Silas Decker. This chapel-center program is described in the following article. Chaplain Moore was at Fort Monroe from May 1953 to April 1956.

Parish Life Joins the Army

MARILYN A. LAVIN

THE GROWTH in number of dependents and civilians living on Army installations since World War II has brought about a change of emphasis in the mission of chaplains and in the facilities provided by the Army for religious activities. The need has been recognized for supplying all members of the military community with the same religious opportunities regularly found in civilian parishes.

To answer this need, the idea of "chapel centers" on military installations, supported by all three religious groups and used jointly by them, has been advanced. As a test case in the United States, the Department of the Army, in Washington, and Headquarters Second Army, located at Fort George G. Meade, Maryland, supplied funds to Fort Monroe, Virginia (home of the Continental Army Command), for a chapel center which has been in operation since 1954.

At the head of obtaining and organizing the space, facilities, and program, was Chaplain (Major)

Harmon D. Moore, the former chaplain-in-charge of the Tokyo Chapel Center, which is conducted in Japan with a large staff of paid government workers. The major innovation at the Fort Monroe Chapel Center has been the exclusive use of volunteer workers, recruited from the officers, enlisted men, and their dependents stationed at the Fort, to carry out the large program of religious activities.

In founding and directing the Fort Monroe Chapel Center, Chaplain Moore based his work on a few simple but fundamental ideas. The first is the recognition that all the resources—human, material, spiritual—necessary for the creation of a chapel center are to be found already existing on every military post. If these resources are discovered, tapped, utilized, and co-ordinated, every note on the community's key-board will contribute to the successful operation of the chapel center.

The second idea is the conviction that the majority of people

are seriously concerned with their own and their children's welfare. If they are properly motivated, selected, and trained, they can be counted on to give loyal and enthusiastic support.

The third idea basic to chapel-center operation is the presentation of a program of religious activities that appeals to the imagination of every member of the community. Areas must be available to give expression to each individual participant, regardless of age or educational background. The activities must support and extend one another so that the total personality of each person is religiously trained and guided to moral and spiritual advancement.

Facilities

Before the founding of the Fort Monroe Chapel Center, religious activities were conducted at various locations throughout the post. Since this arrangement had not brought about a unified religious program, the first efforts were made toward consolidating the space allotted to religious activities. A large area was found available in Fort Monroe's fortification wall, consisting of a number of aligned rooms in the second front casemates. (A casemate is a room within the wall of a fort.)

These rooms, although filled with historic memories of Civil War days, were actually quite empty of everything else. The walls were bare stone masonry;

the lighting was primitive; and the floors, although covered with linoleum blocks, were nevertheless cold and damp. The chaplain was undaunted by the bleak aspect of the interior, and plans proceeded for converting the space into a serviceable and attractive site.

Rugs were laid in many rooms and along the extensive corridor that runs the length of the casemate. The walls of several rooms were fitted with wood paneling. Rooms that were not paneled were painted lively colors—light blue, yellow, rose, green—in strong contrast to the rough building stones of their construction. Draperies were hung at all major windows, adding notes of dignity, gaiety, or color as the use of the room required. Suspended chapel-type chandeliers and modern fluorescent lights were installed, and appropriate works of art added to the effect. An atmosphere of grace and harmony emerged, erasing all reference to the original condition of the casemate.

The furniture and equipment were assembled next. In every instance the most modern, efficient, and attractive materials were sought. These included comfortable chairs and couches, bookcases, kidney-shaped tables for children's use, mar-proof table tops, unbreakable china, stainless steel flatware, Monel metal kitchen fixtures, and serviceable nursery equipment.

The facilities as they now stand

include a reception room, a counseling room (and chaplain's office), an administrative office, 15 classrooms, a nursery, a kitchen, dining areas, social halls, a music room, a museum, supply cabinets and storage closets, plus three fully appointed small chapels (in addition to the post chapel) for use by children and adult classes or for private devotion.

A religious library is a recent addition to the facilities of the chapel center. The book collection includes religious reference books, works theoretical in nature, and novels based on religious subject matter. Bought entirely with funds donated by the congregation for this purpose, the books are divided by age groups (adult, young people, and children). The formation and maintenance of this library has been an excellent example of the kind of project in which every member of the community could take a part as well as have a share in the benefits.

The exterior grounds of the chapel center were improved also, under a plan conceived and carried out by a volunteer worker. Trees, shrubs, plants and chapel lamps of the same design as those found inside the chapel center were added.

The process of furnishing and decorating was guided by the observation that the aesthetic effect of environment often directly influences the quality of the experience taking place within. As a re-

sult, the Fort Monroe Chapel Center is one of the most inviting and best equipped institutions in the Second Army area. Once the physical plant of the chapel center was established, it was looked upon as the place where people of common goals could unite to make the best of themselves, their families, and their community.

Community Participation

The real test of the chaplain's leadership came in challenging and inspiring the members of the community to give freely of their service to the chapel-center program because they felt that it merited their time and attention. Planning the program was done with regard to the fact that the population of any military installation is constantly changing. This fluctuating character requires a program flexible enough to absorb changes in personalities, qualifications, and interests, yet standardized enough to insure harmonious continuity and stability.

It was recognized that membership and leadership in the activity groups should be easy to transfer, without involving a loss of unity in the process.

By offering unlimited opportunities to serve, it was found that people were not only willing but eager to do their part in building a satisfactory religious program. The members of the congregation gave invaluable guidance, bring-

ing to the fore their true interests and needs. They made many helpful suggestions and contributed ideas for improvements that otherwise might never have crossed the chaplain's mind.

Volunteer Staff

The wealth of background represented in the military community provided a veritable mine of energy and talent, all valuable to the religious program. Chaplain Moore personally interviewed as many people as possible and discovered potential volunteer leaders and workers as soon as they arrived on post.

He selected and placed experienced workers in key positions, such as director of religious education, chairmen of social committees, young people's sponsors, and unit-chapel committees. The program soon began to develop with volunteer workers and helpers, recruited by their leaders and friends, carrying out the plans. By marshaling volunteer resources and by delegating responsibilities, the chaplain's time was released for the job of general overseeing, and not spent in working out every minute detail of the program.

It was discovered that recruiting a volunteer staff worked in a kind of "chain reaction" so long as the people could see immediately where they fitted into the over-all plan.

In order to present a clearer

picture of where particular talents were needed and could be utilized to the greatest satisfaction of all concerned, an organizational chart was drawn up. This chart also showed a prospective volunteer how many other people were already at work, how responsibilities were delegated, and what was the scope of the religious program.

Military Staff

While the volunteer staff, under the professional guidance of the chaplain, prepared a program of religious activities, the administrative staff of the chapel center was assembled. The Personnel Section and higher headquarters were quick to realize that a job of high moral purpose necessitated men of high caliber. These sections cooperated in every way to supply the chaplain's staff with men trained in administration, music (vocal and organ), and religion. Individuals with advanced college degrees and those of other training recognized that working with the chapel center presented an opportunity to broaden their knowledge and experience while serving God and country.

As a result, the chaplain received to assist him enlisted personnel who were responsible and enthusiastic supporters of the chapel center. Their work formed a central clearing house which also co-ordinated all areas of the religious program and made it simple and pleasant for the volun-



Official U. S. Army Photograph

■ Members of a unit-chapel committee at Fort Monroe, Va., are seen meeting with Chaplain Harmon D. Moore (in background) to discuss profitable ways for the troops to spend their free time in the Army. Unit-chapel committees also arrange for troop participation in worship services.

teer workers to carry out their part of the mission.

Program

Working in collaboration with the chaplain and his staff, volunteers organized a yearly schedule built around the special events of the church calendar. The year's activities were spaced so that something of religious interest would be happening each week and month, to which the general interest of the community could be devoted. This kind of long-range planning not only aided in making detailed preparations but

helped to achieve balance in the program itself.

Much attention was given to publicizing both regular and special events. Notices were published in the Daily Bulletin and local newspapers; posters and group announcements kept the military units informed; and personal invitations were sent to individuals when activities involved a limited number of participants.

The religious program currently in operation at the Fort Monroe Chapel Center is briefly as follows:

Protestant worship services are

held each Sunday morning at 9:45 and at 11:00. Sunday school classes, which form the main part of the educational program, are divided into departments, just as in civilian churches. Each department has its superintendent, a recording secretary, and a staff of teachers and helpers. All these positions are filled by volunteer workers.

Attendance at Sunday school classes rose so rapidly that soon it became impossible to accommodate classes of all age groups at one session. To prevent overcrowding, children eight years and above began to meet at 9:45 each Sunday morning, while those of seven years of age and below received religious training at 11:00. This arrangement enabled the older children to attend worship service with their parents and also provided supervision for younger children while their parents were in church. Thus, not only were the opportunities for participation and attendance multiplied, but fuller use was made of the facilities.

Infants of prekindergarten age are cared for in the chapel-center nursery by trained attendants during both services and sessions of Sunday school.

Interest in adult Bible study developed rapidly, and the class which originally met only on Sunday mornings now has a second section meeting on Thursday evenings. A women's Bible class is

held every Tuesday morning, and once a month it is combined with a coffee hour to welcome new members and to integrate the group socially. All classes are taught by volunteer workers.

The young people of Fort Monroe have their own religious organization known as the Youth Fellowship Club. Each Sunday night they meet for dinner at the chapel center, where they participate in a program of hymn singing and devotion and hear a guest speaker on a topic of religious interest. Often the evening includes square dancing. Food for the diners is provided each week by three families on a rotation basis. The young people in the contributing families serve the meal. In this way each person assumes his share of the responsibility. Periodically the Youth Fellowship Club holds invitational meetings with civilian groups of the surrounding area.

Through special classes in "junior churchmanship" held at the chapel center, children of the military community learn to participate in religious services, the meaning of church symbolism and practices, and religious history. On Easter Sunday a special ceremony is held to receive the young people into church membership.

Four choirs—two adult, one young-people's, and one children's—provide music for religious services and other events of the chapel center. The choirs are trained and

directed by the chaplain's administrative assistant, who is a professional musician. Rehearsals are held during the week after school hours and in the evening. At Christmas and Easter large choral works are presented by the combined choirs.

The Chapel Center Acolyte Guild is made up of young boys from the congregation. They are trained by a senior acolyte, who in turn was trained by the chaplain.

Ushers for worship services are tutored in religious protocol. Their duties include reading the Scriptures and leading the responsive reading. Military units sponsor the services on a rotation basis throughout the year and also provide flag bearers. The men and women from the sponsoring units meet frequently with the chaplain at "coffee breaks" to receive procedural instructions and to rehearse.

Flowers and chapel appointments are maintained by the women of the Altar Guild. These military wives meet each week for devotion and duties. A Junior Altar Guild composed of teen-age girls cares for the appointments of the children's chapels and performs many administrative details in the chapel center, such as folding chapel bulletins and arranging books in the library.

Social functions are an important part of the religious program. Morning coffees or afternoon teas are held for newcomer dependent

wives. Post-wide receptions are held at Thanksgiving and after Sunday-school graduation exercises. These large-scale occasions do much toward disseminating chapel-center information and toward encouraging religious participation. They are sponsored alternately by the Altar Guild and the members of the Women's Bible Class.

Once a month all children over eight years of age are given dinner parties in the chapel center. The food is provided, prepared, and served by the mothers while discipline is maintained by the fathers, who eat with the children. Four times a year the younger age group (below eight years old) have afternoon parties. Both types of functions stress religious training, and include devotional periods and films or film-strips on seasonal religious topics.

Adult choirs, classes, volunteer committees, Sunday school teachers and workers, and unit-chapel committees hold all their meetings in the form of socials or dinners and make a point of combining religious fellowship with the business of the day.

The social activities are made possible by the chapel-center kitchen facilities. The refrigerator, ranges, steam serving tables, and eating utensils are in constant use throughout every week, and they are greatly appreciated by the whole congregation.

Spiritual preparation is made



Official U. S. Army Photograph

■ Every Sunday evening at Fort Monroe, Va., teen-agers and their young friends enjoy a youth fellowship meeting at the chapel center. They eat a dinner prepared by their mothers, hold a hymn sing, and participate in religious discussions.

for each holy season of the church year. Dinners, lectures by guest speakers, films, special classes, and musical events prepare for the celebration of every festival. Concerts, outdoor decorations, and lighting ceremonies emphasize the seasons. Religious pageants, written and directed by volunteers with theatrical talents and acted out by children, bring the message of the holiday to young and old alike. Times of special observances find and utilize the talents of the whole congregation. They multiply the areas of service and ways to render praise to God. It has been observed at the Fort Monroe Chapel Center that when people do even simple things like providing refreshments or arranging

flowers at times of religious significance, they feel that they are making a genuine contribution to the moral life of the community.

Particular attention is given to making all enlisted personnel at Fort Monroe aware of the religious facilities provided for their use. As each new arrival comes to the post, he has an orientation interview with the chaplain. At that time he is shown through the chapel center and informed of the activity program. Members of the choir and Bible classes are recruited, and volunteer participation is invited. "Unit newcomer coffee breaks" are held regularly to further the chaplain's personal contact with the troops and to provide continued and systematic

spiritual encouragement. In each unit an area is set aside as the "chapel corner." This is a small worship center where religious literature is distributed and other materials advertising worship service and current religious events are displayed.

Each Sunday morning a "fellowship breakfast" is given free of charge to enlisted men, officers, and dependents. While providing a refreshing atmosphere, the breakfasts also stimulate religious interest.

Letters are sent to the parents and pastors of all newly arrived enlisted personnel explaining the

opportunities for religious service and participation and guidance open to them. These letters have had great influence in inspiring confidence on the "Home Front" in the Army's vital interest in the spiritual and moral lives of its young men and women.

Conclusion

The experiment at Fort Monroe has been, to say the least, a success. People have eagerly taken up the expanded areas of devotion. The presence of the chapel center as an integral and respected part of the military community has enlarged spiritual awareness



Official U. S. Army Photograph

■ A Christmas pageant by young people at Fort Monroe is an every-year occurrence. The scene above is part of a pageant given in the Chapel of the Centurion following the lighting of the Christmas season outside the chapel.

on the post. The far-reaching program has strengthened religious life in families as well as in individuals. Statistically, worship service participation and Sunday-school attendance have more than trebled in the year and a half since the chapel center was inaugurated. Indeed, the operation has been such a success in every respect that Chaplain Moore was asked by Second Army to prepare a *Chapel Center Manual* for the guidance of other chaplains in establishing and operating similar centers on other garrisons in the Second Army Command. This manual was printed and distributed to all Second Army Chaplains; the Office of the Chief of Army Chaplains, Washington; and the Chaplain School, Fort Slocum, New York.

A few lines from the *Chapel Center Manual* (sec. 10, par. g) summarize the Army's new desire to provide all the opportunities of parish life to military personnel and dependents:

Today's Chaplain has new and stimulating support. The Chief of Chaplains, Department of the Army, has established a program for improving and beautifying all Chapels. He has demonstrated the immediate need for Chapel Centers by including additional rooms in plans for new Post Chapels. The need for Chapel Centers is becoming more and more recognized. Army Welfare Funds have given generous support to these activities. Chapel Congregations are eager to do their part in supporting such a program by their voluntary chapel offerings and services.



Nearly 10,000 communities throughout the United States will participate in Brotherhood Week programs.

Sponsored by the National Conference of Christians and Jews since 1934, the observance is not a fund-raising campaign. Its purposes are rededication to the ideal of respect for individuals and peoples, practical steps to promote this ideal, and enlistment of people in year-round activities to build brotherhood.

Faith, Reason, and Existence by JOHN A. HUTCHISON. Oxford 1956. viii. 306 pp. Notes, and Index. \$4.50.

The subtitle of the volume suggests that it is "an introduction to contemporary philosophy of religion." The claim might lead us to expect a review and exposition of current movements and thinkers in the field. Such a book is useful and necessary. What it gains in impartiality and completeness, however, it pays for dearly in unity and firm guidance of the reader.

The claim of the subtitle might be fulfilled in another way. The writer might develop his own contemporary philosophy of religion in isolation, as it were. Here his interest would be to follow the development of his personal system and outlook. His references to current men and movements would be only casual and incidental. Such a book is useful too. Without it the first type of book could not be written! A book of the second type provides assured guidance and may possibly be very unified. But, to know what is going on in general, we should have to purchase the kind of book referred to in the first paragraph.

Dr. Hutchison's book has some of the character of both of the above types of work. It may be said to stand midway between them, partaking of the excellences of both. It is his own book, giving us his thinking, yet his thinking is developed in explicit, unbroken dialogue with the figures and tendencies of the time. It is a book that displays the things that are going on presently. Yet the writer does not suffer us to be bewildered nor to lose

our way. He is always at our elbow with judicious counsel, praise, and warning. It is a very good type of book to write, and the writer has executed it well.

The point of view of the volume is "existential," which we may describe as "thinking with your life" rather than merely with the top of your head. Hutchison understands that thinking is an act, risky, venturesome, fateful. Existential thinking may also be described as thinking with the heart, bearing in mind that "out of the heart are the issues of life." The point of view is also "theonomous" (Tillich); that is, it refuses to secularize the human venture by isolating it from above (supernaturalism) or from below (naturalism). The writer understands that man cannot be described without God and God will not be described apart from his creation, and particularly that part of creation that is honored with the title "image of God."

From the point of view so described, four great areas of interest are approached—reason, history, science, and ethics. The first topic deals with the relation of reason and revelation, philosophy and faith, myth, and so on. The historical topic presents the types of historical optimism such as progress, evolution, Marxism, and probes the present historical crisis. The treatments of Positivism and the relation of science and religion are superb and, to the reviewer, are alone worth the price of the volume.

Finally, a word about the manner of writing. The writing is careful, but

it is not "over the head" of any serious, literate reader. The spirit is wise and kind. There are no alarums nor predictions dire. The writer is not mad at anybody. Where there are good things to be said, he says them. But he can make up his mind, too. Everything does not look equally good to him, and when he thinks something is off the beam he says so plainly. There is humor also, both in the form of direct sally and by the occasional abrupt change from restrained academic language to the terms of everyday.

The book is a good one to have around, to keep on the desk and to return to. It is easy to understand why a large number of schools have adopted it.

—CLIFFORD L. STANLEY, *Professor of Theology, Virginia Theological Seminary, Alexandria, Va.*

Education for Christian Living by RANDOLPH CRUMP MILLER. Prentice-Hall 1956. 418 pp. \$8.65.

Christian education is moving in this decade into a new phase in which it is seeking to become an autonomous discipline. Content for many years to depend on secular education for its principles of learning and its methodology, and on behavioristic psychology for its conception of man, it now becomes aware of the confusion and inconsistency that have resulted from such dependency, and it goes seeking the presuppositions that are inherent in the Christian faith itself.

Randolph Crump Miller of Yale Divinity School has been a leader in this quest for theological foundations. Students in the field will recall his *The Clue to Christian Education*, in

which only seven years ago, as one of the trail blazers, he laid down the now commonly accepted principle that the church's educational method must grow out of the church's theology. Educators will therefore pick up this book, *Education for Christian Living*, with real interest.

It is with deep satisfaction and sincere disappointment that one reads *Education for Christian Living*. The satisfaction one feels arises from the fact that the author announces his task as that of setting forth a comprehensive analysis of Christian education in a theological framework. The Table of Contents shows that he sees the educational work of the church in its full dimension: Part One deals with the "Principles of Christian Education" in terms of its history, its relation to 20th-century psychology and theology, and the persons with whom it is concerned; Part Two, "Primary Educational Institutions," deals with Christian education in relation to the home, the school, the community, the church; Part Three deals with "Methods in Religious Education"; and Part Four, with the "Administration of Religious Education" in terms of organization, leadership, and curriculum. Here is an encyclopedic volume aimed at meeting the needs of the student for the ministry and, in the author's own words, including "in brief form most of what he needs to know about Christian education."

The reviewer's disappointment lies just here. Is it possible to present in 418 pages most of what a young minister needs to know about the educational work of the church? This attempt of Dr. Miller's makes one feel that it is not. For although there is

no topic one can think of that is not found in the Index or the Table of Contents, there are few topics that are treated with warmth or appreciation. The discussions are academic and even lifeless. The reader can find most of what he wants to know about almost everything; but he soon finds that he doesn't want to know anything, for the living issues that make Christian education an exciting field to be working in today are telescoped into academic paragraphs.

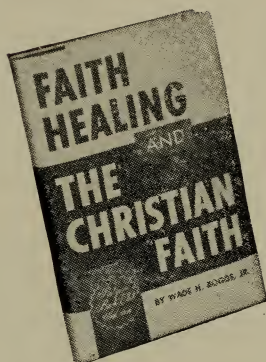
The meaning of revelation and the relation of revelation to education, to take an example, are treated in one scant page each—although it would be difficult to find a topic of greater importance if education is to rest on Christian theology. The student is not brought to grips with the problem in any creative way.

If the function of a textbook is to lift up issues that must be faced in any discipline and to stimulate the student to think deeply into them, then Dr. Miller's encyclopedic volume cannot be regarded as a textbook of great value.

There are aspects of the book that make it a highly valuable text, however: its very comprehensiveness that brings together in one volume at least a reference to almost every topic one needs to consider; its careful plan of organization that brings into coherence the multiple aspects of Christian education in the 20th century; its truly excellent bibliography and its discerning suggestions for further study that point the student to most of the best literature in the field. Indeed, this last feature almost makes up for the book's summary treatment of living issues; for anyone who wants to explore will find in these closing

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—RACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Role Playing in Leadership Training and Group Problem Solving by ALAN F. KLEIN. Association 1956. 176 pp. \$3.50.

Role playing is "high-fidelity communication" in a world where many misunderstandings arise because of differences of interpretation of words, Alan F. Klein contends.

"We may communicate the idea but not the feelings that make the idea have different connotations," Klein observes. "We may tell the story but fail to get across the nuances, subtle shadings and telltale clues."

"Role playing tells the whole story. It communicates the picture, as only it can, with more of the undertones and overtones."

Play acting long has been both a game and a means of therapy among children. Now Klein recommends it as a valuable means of helping ma-

ture adults, both in their individual and in their group activities.

"Role playing takes place when a group watches other members enact roles in a skit for the purpose of analyzing some real life situation in which it is interested," Klein explains. Usually a bare outline of the plot is described and the main characters are listed, but they spontaneously work out their own drama.

The author lists four main uses of role playing. They are: training in leadership and human relations skills, enabling people to be more sensitive to individuals and situations, stimulating discussion, and teaching people to make effective group decisions.

Americans are joiners, but clubs and other aggregations operate usually at below maximum efficiency. One major reason: our culture has fostered rugged individualism, and individuals do not know how to be creative participants in an organization.

The majority of persons are reluctant to assume leadership in groups, yet there is a need to bring out the leadership potential of all members and not just the elite few. Role playing can help the many learn how to assume a more active leader role and also provide them with the courage and inspiration to do so, Klein shows.

Programs of some organizations drag, largely because members do not know and understand their unit's goals. During orientation, their leaders probably listed objectives either orally or through thick sheets of dull-looking printed matter. Klein cites the example of how one organization's platform came alive when it was acted out.

Not only chairmen but all group members need to learn how to keep

a discussion from digressing from the main theme and getting off into wild tangents that become frustrating and self-defeating. When there is play acting, several different members of a group can take the part of the chairman, whose job is to keep discussions on the track but not be dictatorial.

"In our social, business and organizational life many tricky or delicate situations arise," Klein says. After taking a particular course of action, individuals sometimes are regretful and wish they had had a previous opportunity to anticipate the situation.

Role playing can provide opportunities to think rapidly in a safe environment, where solutions can be tried out experimentally in advance. Thus individuals can be aided in developing useful, sound reflexes for meeting difficult situations.

Merely giving information, which can result in insights, is not sufficient. A visitation evangelist may describe how to sell religion from door to door, and tell how to answer questions, deal with indifference, skepticism, and hostility; but it is quite another thing to act out a situation in advance.

Most of us have undergone the experience of learning some fact, agreeing with the need to incorporate it in our solution of various problems, and then forgetting it. Later—perhaps months or years later—we recall the information and wonder why it was never called into play in any actual incidents.

"Learning can become part of one's way of behaving only if it is practiced," Klein contends. "One can learn intellectually and know, but in order to learn to do, the muscles and

nerve reflexes must be conditioned to act.

"Role playing provides the medium for practicing what has been learned." It tends to give confidence and to prevent anxiety.

This handbook is filled with concrete illustrations that show how role playing can be used in a variety of meetings. The author ably discusses ways to help the group to role play and to create a readiness for that method; preparations for role playing, the setting and action for this type of activity; involving the audience in simultaneous learning devices, analysis, discussion, and evaluation; the leader's functions in role playing. Klein concludes with a realistic appraisal of the values and dangers of role playing.

This helpful book is one the chaplain can use in developing groups, in group counseling, and in dramatically presenting truths that people have learned but never incorporated into their daily lives.

Biblical sayings and proverbs are among the hardest things to learn. Dramatization of them can put them across clearly and forcibly.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

The Theology of Reinhold Niebuhr
by HANS HOFMANN. Scribner 1956.
269 pp. \$3.95.

The book is advertised as "the most solid and searching interpretation of Reinhold Niebuhr's thought yet to appear." Since Niebuhr continues to be one of the more controversial figures on the American theological scene and since much of the controversy stems from misunderstanding of his approach and termi-

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nology, the appearance of more and better light on the subject is certainly welcome. Dr. Hofmann has done his best to provide such light.

The historian or expositor of ideas is confronted with a baffling problem. He is to write about the ideas of other men; but if he merely paraphrases, he is considered slavish. If, on the other hand, he analyzes other ideas in terms of his own, he is accused of doing his subject an injustice.

In view of the charge of obscurity which has often been leveled against Niebuhr's writing, perhaps the humbler and more helpful task would have been to state the position of the American theologian as lucidly as possible with a notation of whatever variations are discernible in different parts of his canon. Dr. Hofmann has chosen not to follow this path. Instead, he has attempted to make a more complex analysis of Niebuhr's ideas by suggesting a historical unfoldment from the earlier social treatises to the later analyses of nature and history. This procedure is not the best. No one would deny that Niebuhr's thought has shown expan-

sion and enrichment since the publication of the earlier works, but the motifs have remained largely unaltered. Hence the chronological progression from book to book is burdened by a wearisome repetition of motifs.

The method is open to another charge. In making his careful and sometimes profound analysis, Dr. Hofmann not infrequently quarrels with the man he is trying to explain. It would be presumptuous to suggest that Dr. Hofmann does not understand Niebuhr's presuppositions. But he seems to understand them in terms of his own theological maxims. Hence there ensues a tacit quarrel within the book between what Niebuhr says (in the numerous and full quotations) and what Dr. Hofmann thinks that Niebuhr is saying.

Dr. Hofmann seems to believe that in pursuing his analysis of man and modern society Niebuhr begins with a theological category such as God-relatedness. It is from the vantage point of such a perspective that the ills of society may be seen and relieved, suggests the author.

If this is Niebuhr's starting point, he fails to give it the weight it deserves. But there is little evidence that such is the case. Unlike Barth and Brunner, both of whom come to the theological task with dogmatic presuppositions (understood in the best sense), Niebuhr begins empirically with the disharmony and destructiveness of human existence, particularly in its modern manifestations. It is as a specific cure for these ills that he draws upon what he calls the "insights of the Christian faith." And the criterion of relevance is not the *truth* of these insights in any meta-

physical sense but their profound practicability. Niebuhr can hence be as selective as he cares to be in the determination of what is to be accepted and rejected in his theology.

This is not the place to challenge Niebuhr's peculiar form of theological pragmatism. But it is perhaps justified to ask if a student of Niebuhr as able as Dr. Hofmann would not have done a greater service by a more searching analysis of Niebuhr's essence in Niebuhr's own terms. Such an analysis would probably reveal why Niebuhr is so singularly silent on the themes of the church and the Holy Spirit. It is a silence that Dr. Hofmann deplors but does little to explain.

In fairness to the author it should be noted that the original was written in German. How much of subtlety was lost in the translation I have not been in a position to determine.

—KARL A. OLSSON, *Professor of Church History, North Park Theological Seminary, Chicago, Ill.*

The Minister Behind the Scenes by
GEORGE HEDLEY. Macmillan 1956.
147 pp. \$2.50.

George Hedley, China born and British schooled, has brought the disciplines of the social sciences to bear on an intimate and discerning analysis of the role of a minister. His study deals with both the professional and the personal aspects of the Christian ministry. Study, general reading, recreation, personal finances, and devotional life all come in for review.

In preparation for the James A. Grey Lectures at Duke University, Dr. Hedley prepared a questionnaire for the clergy of northern California who serve in towns of less than 40,000

population. His findings are most engaging. Median salary is \$4000. Forty-four per cent of the ministers write their sermons in full. Median library is only 450 books. Ninety-four per cent are married. The average number of children is 2.42. Fifty-three per cent of the men take a day off each week. Gardening, photography, wood-working, golf, and fishing are the principal hobbies.

The discernment that appears in the six chapters livens the pages and sets forth the social nature of the vocation in a profoundly religious light. The answers are prepared in response to real questions. A lively sense of humor adds interest. Both death and taxes come in for sensible consideration. Illustrative material is both rich and varied.

The minister who reads the volume will not only gain information but also insight. The latter is hard to come by. No man can serve God and man unless he has a good idea of what he is about. This book will help him to understand the nature of the Christian vocation within the church.

—PERRY E. GRESHAM, *President, Bethany College, Bethany, W.Va.*

Changing Conceptions of Original Sin by H. SHELTON SMITH. Scribner 1955. xi, 242 pp. \$3.50.

With the current increase in interest in the nature of man, it is not unexpected that someone should explore the history of the doctrine of original sin. This Professor Smith has done in an objective manner.

Beginning with a chapter on the traditional Calvinistic interpretation, he proceeds to depict the attacks by the rationalists on the doctrine (beginning in England rather than

Colonial New England) and describes the continuing battle as Jonathan Edwards and his followers modified Calvinism in the face of those who paved the way to Unitarianism.

The teachings of Bushnell and Rauschenbush loom large and interestingly on the horizon of this short history. Highlighting this book is a short and comprehensible delineation of the positions of Niebuhr and Tillich as they follow in the train of revisionists.

It is perhaps understandable that exclusive attention should be given to the deviationists from the historical Calvinistic interpretation, but one would almost wish that attention could also have been given to some of the doughty defenders of the faith. The title might well have added "in New England," since no attention is given to the theologians and denominations of non-English background who have also contributed to both sides of the controversy—but perhaps that is asking too much.

The book is well written and easy to read. It makes an excellent contribution to the history of this vital question, but it is history without comment or evaluation. Also, it focuses on individual leaders rather than on movement and ideological trends.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.), USA*

Addresses of publishers whose books are reviewed above

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

EXPOSITION PRESS, 386 Fourth Avenue, New York 16, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N.Y.

MUHLBERG PRESS, 1228 Spruce St., Philadelphia 7, Pa.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York 11, N.Y.

PRENTICE-HALL, INC., 70 Fifth Ave., New York 11, N.Y.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

Books Received

Christian Essays in Psychiatry, ed. PHILIP MAIRET. Philosophical 1956. 187 pp. \$4.50. (Ten essays by British psychiatrists and theologians.)

The Church and the Public Conscience by EDGAR M. CARLSON. Muhlenberg 1956. 104 pp. \$1.75.

I Chose a Parson by PHYLLIS STARK. Oxford 1956. 240 pp. \$3.50.

Legends of the Bible by LOUIS GINZBERG. Simon & Schuster 1956. xxxix, 646 pp. \$5.00.

The Mighty Beginnings: Sermons Based on the Book of Genesis, ed. GARLAND E. HOPKINS. Bethany 1956. 192 pp. \$3.00.

Moses and Egypt: The Documentation to the Motion Picture The Ten Commandments by HENRY S. NOERDLINGER, with intro. by CECIL B. DEMILLE. University of Southern California 1956. 202 pp. (Paper.)

St. Paul's Journeys in the Greek Orient by HENRI METZGER. Philosophical 1955. 75 pp. \$2.75. (Studies in Biblical Archaeology No. 4.)

A Theology for Christian Stewardship by T. A. KANTONEN. Muhlenberg 1956. 126 pp. \$2.00.

The Touch of the Master's Hand: Christ's Miracles for Today by CHARLES L. ALLEN. Revell 1956. 158 pp. \$2.00.

Prayers at Sea by CHAPLAIN JOSEPH F. PARKER. USN. Richmond, Va.: The Press of Whittet & Shepperson, 1956. 192 pp.

NEWS ROUNDUP

CHAPLAINS

According to Second Army Chaplain **Silas E. Decker**, "Fort Meade has the first religious association embracing men of all faiths." This first interfaith men's organization at an Army post was inaugurated in the fall by over 120 officers and men.

From Fort Richardson, Alaska, *Army News Features* reports that "possibly the only whale-hunting chaplain in U.S. military annals went through training recently with the First Scout Platoon, Alaska National Guard." It says:

"Captain **Percy Ipalook**, former Presbyterian missionary who now works for the Bureau of Indian Affairs Native School in Kotzebue, can vividly recall whale hunts over the past four decades. Kotzebue is 180 miles north of Point Barrow, one of the principal whaling ports in Alaska and the chaplain's birthplace some 50-odd years ago."

Matthew H. Imrie arrived at AFPE/8A November 23 to take over as staff chaplain in place of **Loren T. Jenks**, who had filled this post in Korea for the previous 16 months.



The incoming class of cadets at the U.S. Military Academy received specially bound copies of the Bible from the American Tract Society at the beginning of the fall term. This was the society's 87th annual presentation of Bibles to Fourth Classmen at West Point.

Participating in the ceremony were Chaplains **George M. Bean** and **Albert F. Hill** and **Dr. Frank E. Gaebelin**, president of the society and headmaster of Stony Brook School, who preached on the Bible as the book of power.

Jenks is now post chaplain at Fort Jackson, S.C. Imrie went to the Far East from Sandia Base, N.M. He has been awarded the Legion of Merit, Bronze Star Medal, and Army Commendation Ribbon.

Norris T. Morton, who until Nov. 1 was base chaplain at Hamilton Air Force Base, Calif., has been assigned to Tachikawa Air Force Base, near Tokyo, Japan.

Rudolf E. Gruenke, of Cincinnati, Ohio, is the new assistant post chaplain at Fort Eustis, Va. Before arriving at Fort Eustis on Dec. 1, he was stationed at Fort Story, Va.

The new Protestant chaplain at Fort Meade, Md., is **Robert S. Hall**. On a previous assignment in Europe, Chaplain Hall, accompanied by his

wife, went to Czechoslovakia to conduct the 1955 Christmas services at the American Embassy in Prague. The Halls were said to be the first Army personnel or dependents to receive permission to go behind the Iron Curtain since 1948.

Mrs. Hall is the new post choir director at Fort Meade. She has directed many choirs and, in 1946, at Yokohama helped to organize one of the largest choirs in the Far East Command.

Morris Lieberman is the new chairman of the National Jewish Welfare Board's Commission on Chaplaincy. He is the first World War II chaplain to head the commission.

Dall Bin Chung, the chief military chaplain of Korea ("Chairman of the Chaplains' Committee, Republic

■ Chaplain Oliver F. L. Wiese, senior chaplain of the USS *Coral Sea* (CVA-43) and part of the ship's choir are seen singing "Come, Ye Thankful People, Come" at the annual Thanksgiving service while the attack carrier was on duty in the tense Mediterranean.



of Korea Armed Forces") recently visited the office of THE CHAPLAIN in the Chaplains Memorial Building, Washington, D.C. He is in the U.S. for a year's furlough to study at Drew Theological Seminary, Madison, N.J. Captain Chung supervises the work of 350 Korean Christian chaplains, who have the assignment of "developing a program of education for democracy among the military of Korea."

Missions at Work is the title of a booklet published by the Tokyo Council of Church Women, of which Mrs. Walter Osborn is the president. Chaplain **Walter Osborn** indicates that this is one of the most comprehensive booklets on missionary work in the Far East published to date.

Roy J. Honeywell has completed writing a history of the Army chaplaincy, which is now being published, according to the *Military Chaplain*.

Clifford M. Drury, CHC, USNR, professor of church history at the San Francisco Theological Seminary, has completed Volumes V and VI of his *History of the U.S. Navy Chaplain Corps*. With these volumes, which bring the story up to the present day, this official history now covers a span of 182 years.

Chaplain Drury retires as official historian in the fall of 1957. His successor is **Paul S. Sanders, CHC, USNR**, who is a professor of history at Amherst College. Sanders served both in World War II and in the Korean conflict.

Navy Chaplains **N. S. Karras** and **Georgé Paulson** recently received religious titles from the Greek Orthodox Church. Karras has the title "Very Reverend Archimandrite," and Paulson has the title "Reverend Economus." These are bestowed for



■ William John Sigmund, airman recruit, receives the American Spirit Honor Medal Award from Capt. William A. Cockell, Commander U.S. Training Center, Bainbridge, Md.

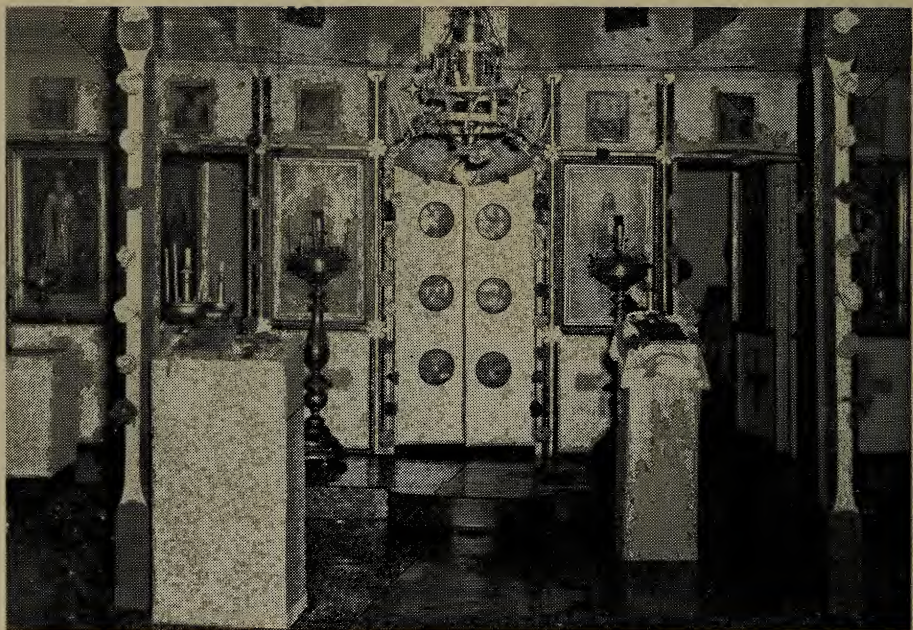
The medal is awarded for the display of outstanding qualities of leadership expressing the American spirit—honor, initiative, loyalty, and high example to comrades in arms. The medal is awarded by the Citizens Committee for the Army, Navy, and Air Force, Inc.

Seaman Recruit Sigmund is a member of the Evangelical United Brethren Church of New Florence, Pa.

outstanding services rendered by clergymen of this faith.

Some recent promotions:

ARMY—to lieutenant colonel, Daniel Wilson; to major, Kermit S. Comps, William J. Cooper, Franklin T. Gosser, Erhard H. Harms, Gerhardt W. Hyatt, William I. Jordan, Joseph D. Pruden, and Maurice D. Swisher; to captain, David L. Briggs, James N. Brister, William E. Calbert, Edward E. Carson, Jack W. Cutbirth, Virgil W. Daley, Herbert S. Edge, Robert R. Eisenlauer, Lee E. Euler,



Photograph by Nona Johnson, Seldovia, Alaska

■ This is the interior of the Russian Orthodox church at Seldovia, Alaska, built when Russia owned Alaska in the 18th century. When Dr. Eugene Carson Blake, president of the National Council of Churches, spent the Christmas season visiting with our troops in Alaska, he brought together Protestant and Russian Orthodox churches in a union service at Kodiak. It was the first time these groups had ever participated in a joint service there.

Wayne F. Kildall, Ernest M. Kosa, Martin W. Heinicke, Raymond W. Koster, Arthur B. Lossner, Charles M. Massey, Jr., Thomas L. McMinn, Jr., Walter J. Vrudny, and Robert B. Webb, Jr.

NAVY—to commander, Milton S. Ernstmeyer; to lieutenant, Owen Hardage.

AIR FORCE—to lieutenant colonel, Carl A. Heckman; to captain, Carl T. Geist.

PERSONALITIES

Maj. Gen. William H. Maglin, Provost Marshal of the Army, recently received a medal from the American Social Hygiene Association "for his

establishment of rehabilitation programs and projects to prevent delinquency among youth in the armed forces."

General of the Army George C. Marshall recently received the Woodrow Wilson Foundation's award for distinguished service.

In his 11-day mission at Christmas-time to the Alaskan Command, Eugene Carson Blake, president of the National Council of Churches, took part in more than 20 services and mass meetings and talked to and with some 12,000 personnel. At a farewell luncheon at Elmendorf Air

Base, he pledged himself "to encourage the churches and the National Council to concern themselves more effectively in the support of the ministry of the chaplains."

Staff Chaplain **Martin C. Poch** declared that Dr. Blake's visit not only contributed to the spiritual life of the Command and of the communities but also cemented "cordial relationships between the two groups—military and civilian—upon which Protestant spiritual life in Alaska depends."

Blake came home "feeling that neither the churches in the States nor the Pentagon are giving full and effective support to religious life in the Territory, as demanded by the problems and opportunities faced." He was especially concerned over the lack of space for religious education in chapels of the Command.

Martin Niemoeller recently received from New York University

the University Medal, its "highest award to distinguished people." The heroic opponent of Hitler is now president of the Evangelical Church of Hesse-Nassau in Germany.

Paul Tillich, professor of theology at Harvard University, was recently awarded the Goethe Plaque of the City of Frankfurt by the West German government. He was hailed for "sustaining the concept of the dignity and freedom of the individual during an era of . . . calamitous upheaval."

George F. MacLeod, a founder and leader of the Iona Community who spent last year as a visiting professor at Union Seminary, N.Y., was elected Moderator of the Church of Scotland for 1957.

James V. Claypool has returned to the pastorate after five years as a Navy chaplain and ten years as secretary for promotion of the use

■ This is a picture of the United Fellowship of Protestants, Camp Hauge, Okinawa, about ready to depart on a Sunday evening tour and singing engagement last fall. Navy Chaplain **Dwight F. Zeller** writes that they left from the chapel at 1700 to visit the Airin-en Protestant Christian Orphanage, where they had a great time making friends and playing with the children. From there they went to the Naha Air Force Chapel, where its chapel choir, composed of United Fellowship members also, sang for evening vespers.





Official U.S. Army Photograph

■ Maj. Gen. Patrick J. Ryan, Chief of Army Chaplains, presents to Maj. Gen. Silas B. Hays, Army Surgeon General, an official Holy Bible for use in swearing-in ceremonies. The presentation took place recently in the Surgeon General's office in Washington, D.C.

of the Bible, American Bible Society. Dr. Claypool is now serving Trinity Methodist Church, New Bedford, Mass.

Rachel Henderlite, known to readers of *THE CHAPLAIN* for her fine articles and book reviews, recently received the degree of doctor of humanities from Queens College, Charlotte, N.C.

Carl Howie, another frequent reviewer for *THE CHAPLAIN*, recently accepted a call to Calvary Presbyterian Church, San Francisco, Calif.

Earl F. Adams, assistant general secretary of the National Council of Churches and director of its Washington office, died of a heart attack Nov.

1, at the age of 56, in Washington, D.C. Dr. Adams was a member of the General Commission on Chaplains.

Charles C. Torrey, noted Semitic language scholar and Bible translator, founder of the American School of Archaeology in Jerusalem, died in Chicago, Nov. 12, at the age of 92.

ANNOUNCEMENTS

A \$10,000 prize contest has been announced by the Zondervan Publishing House. Manuscripts are solicited "in any field of Christian significance, fiction or nonfiction," and the contest is open until Dec. 31, 1958. The publishers state their aim as that of

"contributing something toward satisfying . . . the dearth of truly great literature for the Christian reader." They offer five awards ranging from \$6,000 to \$250. Anyone, not an employee of the Zondervan Publishing House, may secure the necessary information from the Book Editor, Zondervan Publishing House, Grand Rapids 6, Mich.

The William Alanson White Psychiatric Foundation and the Washington School of Psychiatry announce that **Martin Buber** will deliver the fourth William Alanson White Memorial Lectures on Mar. 18, Mar. 25, April 1, and April 8. He will address himself to the question "What can philosophical anthropology contribute to psychology?" Since this will be Dr. Buber's only appearance in this country, interested chaplains in the Washington area are advised to apply early for tickets, which will cost \$10 for the series. Apply to the Washington School of Psychiatry, 1703 Rhode Island Ave., NW, Washington, D.C.

The *Navy Chaplains Bulletin* announces that the 1957-58 brochure for the Unified Protestant Sunday School Curriculum will be published in the late spring, "and it is strongly recommended that all Chaplains having supervision of Navy Sunday Schools give the brochure careful study with a view toward utilizing the materials offered therein."

EDUCATION

The current expansion program for **American University**, Washington, D.C., includes:

1. Removal of the Westminster, Md., Theological Seminary to the campus, entailing \$3,500,000 in new buildings.

2. An \$8,407,000 medical center, including the relocation of Sibley Memorial Hospital.

3. Establishment of a \$1,000,000 School of International Service for training government career workers. The school will open in the fall of 1958. It will accommodate from 300 to 500 students.

Baylor University, Waco, has announced formation of a similar School of International Service.

It is estimated that there may be as many as 1,000 university students among **Hungarian refugees** coming to the U.S. Ford, Rockefeller, and other foundations, according to *World Around Press*, are supporting a program devised by the Institute of International Education to give these students a special intensive period of training in English language and orientation in American life before they accept the scholarships offered them by American colleges and universities.

A center for this purpose has been established at Bard College (Annandale-on-Hudson, N.Y.). The first course began Dec. 22.

A **Hungarian university** has been transplanted, according to another dispatch to *World Around Press*. "When the border town of Sopron in Hungary was occupied by Soviet troops, the teachers and students of Sopron University, almost to a man, crossed into Austria. The Minister of Education, Heinrich Dimmel, faced by 500 guests eager to re-establish themselves at once as an educational unit, did not allow the problem to overwhelm him.

"Within hours, a mansion was found for them on St. Wolfgang's Lake, and within days teaching was resumed in the improvised classrooms. While the Government is considering formal recognition of the University's certificates and diplomas under Austrian law, the German language has already been added to the curriculum."

